# The Alliance Weekly

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ANDEAN INDIAN AND CHILD, PERU

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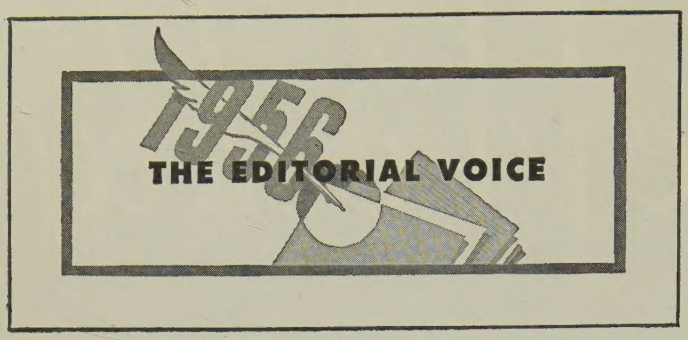


## NOT PAPAL INFALLIBILITY, BUT THE WITNESS

In a recent letter Mr. Ralph Bohmer, of Jamestown, N. Y., quoted a statement from an editorial, "Three Degrees of Religious Knowledge," which appeared in these columns July 25, and asked for clarification.

The quotation was taken from that part of the editorial dealing with the third degree of knowledge: ". . . it is knowledge by direct spiritual experience. . . . Since it was not acquired by reason operating on intellectual data, the possibility of error is eliminated."

Mr. Bohmer comments on this as follows: "This statement seems to me to parallel the Roman Catholic doctrine of papal infallibility. I was always taught that the holy Scriptures are the only rule of faith and life. My observation has been that most of the false cults base their so-called doctrines and revelations on personal spiritual experience. I would appreciate your further clarification on this editorial statement . . . defining the boundaries within which 'direct spiritual experience' can be depended upon without danger of departure from the revealed Word of God as contained in the holy Scriptures and as projected in the earthly life of Christ."

This matter deserves further explanation and I'll be glad to make it.

In my editorial I said that there are three degrees of knowledge open to Christians. The first is the common knowledge shared with all normal persons, namely, the data furnished by the senses and by reason operating upon such data. This embraces all knowledge of natural things from the first scrap of knowledge enjoyed by an hour-old baby to the highest reaches of scientific information acquired by the pooled efforts of the race.

The second is the knowledge received by faith. It consists of data given by divine revelation and received by the believing mind without proof. It is taken on trust and cannot in the very nature of it be demonstrated as being true. Were proof possible then it would belong in the first category and faith would be unnecessary.

The third kind of knowledge is that given by direct spiritual experience. This differs radically from both of the others. It has nothing to do with the senses and so is not physical or natural data. It has nothing to do with ethics or doctrine and so is not moral or theological knowledge. I do not believe that God teaches doctrine by direct unmediated experience. The exact opposite is true. The Scriptures are the source of all rational knowledge about moral and religious things, except those things that are revealed by nature as mentioned l Psalm 19:1-4 and Romans 1:19, 20, and they are f and inadequate.

Knowledge by spiritual experience is not mental] is intuitive. It is consciousness, it is acquaintance w something or someone by direct awareness. It mi help the reader to understand what we mean by su words as "awareness" and "consciousness" if he w to ask himself how he knows he exists, how he knows is himself and not someone else, how he knows h alive and not dead. The answer is simply that "knows" these things by conscious awareness of wh reason is no part. Let him attempt to prove to hi self that he exists, for instance, and he will find th the "he" who is doing the demonstrating must first *aware* that he exists before he can begin to prove th he does.

When the French philosopher, Descartes, sought get to the root of all knowledge he thought away accepted facts, went back till he found the one reducible element of knowledge that could not challenged and came up with his celebrated *Cogi ergo sum,* "I think, therefore I am." But let no o imagine for a moment that with his little syllogis Descartes went all the way back. He did nothing the kind. The truth is that he was by intuition awa of his existence before he ever began to notice that was thinking. His self-knowledge antedated thoug and all he did was to prove to reason that he existh by proof that it could understand: "I think, therefo I am."

This illustrates but does not explain what we me by religious knowledge by direct spiritual experienc Stated in other language this means simply that the is at the root of true religion an inward *witness, awareness* of God and Christ at the farthest-in co of the renewed Christian's spirit given to him by th Spirit of God. This experience results from faith in a obedience to the Scriptures. It is the end result Bible doctrine but it is not that doctrine. It is a consciou ness of God and spiritual things too deep and wonderfl to utter or even think.

If this sounds too extreme or mystical let me remin my readers that it was once an accepted and expecte phenomenon in most Protestant churches. In happi and holier times conversion was held to be (amon other blessed things) an immediate acquaintance wi God in living, spiritual experience. This came abo as the result of the Word preached in the power of th Spirit.

And let's remember one thing more. Even today the are those who can testify that they too know what I a talking about here. We do not need to appeal to th dead past for support of our teaching. God still has H thousands who know what the inner witness is.

●

*The more or less detachment a man has, the more or le will he be disturbed by transitory things.*—H. Suso.

# God and the Inexpressible

## The Rational and Nonrational in Christianity

By TIMOTHY FETLER, PH.D.

WHEN the great French philoso-er and mathematician Pascal derwent his famous conversion perience he became acutely aware the great difference between two nceptions of God, the living God Scripture and the rationalized d of philosophers and men of rning. He recorded this experi-ce in a memorial which he wore his person till death, and it testi-s dramatically to his concrete, liv-g encounter with a personal God:

*d of Abraham, God of Isaac, God of Jacob;*
*t of philosophers or men of learning;*
*rtainty, joy, certainty, feeling, sight, joy.*
*God of Jesus Christ;*
*My God and your God,*
*Thy God shall be my God.*
*blivion to the world and all outside God.*
*Joy, joy, tears of joy.*

Passion, joy and conviction radiate m these breathless and amazed clamations. "Not the God of phi-sophers and of scholars!" cries in nazement this great scholar abrupt-turned from knowledge to love. And throughout Scripture we find at God infinitely transcends man's ite comprehension. His meaning n never be reduced to or exhausted man's intellect or ideas. There mains always an area of mystery hich sometimes leaves man help-ss in awe and amazement before e Almighty. In First Kings we ad: "Behold, the heaven and aven of heavens cannot contain ee"; and in Isaiah: "For my oughts are not your thoughts, ither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." We read in Philippians about a peace "which passeth all understanding"; in Exodus about the "fear of God" which goes forth to destroy, and of God as a "devouring fire." The Biblical God is not a God arrived at through the reasoning process. He vastly transcends man's natural comprehension and cannot be found by rational speculation.

### *The Rationalized God of the Philosophers*

Man, however, is idolatrous by nature, and there is scarcely anything he has worshiped with greater persistence than the products of his own reason. To reject all that transcends his natural capacity, to reduce all knowledge to clearly defined concepts to be possessed and manipulated by man himself has constituted both his glory and defeat. While on the one hand it has led to the magnificent achievements of modern science it has also led to a dehumanization of man, to a failure to recognize and develop his uniquely human, personal and spiritual aspects, for these qualitative aspects always escape the rational verbal net. As a result man has been rapidly becoming an abstract entity, a statistical number, a cog in a machine. Under the combined impact of rationalism and mechanism he has become hopelessly confused as to his true meaning and in danger of losing his very soul. It is against this dehumanization of man that Kierkegaard reacted so violently in the nineteenth century when he wrote: "Read into your very soul such fear and trembling that by God's help you may be fortunate enough to become a man, a personality, and not longer an impersonal, objective thing, that terrible nonreality to which men, made in God's image, are so shamefully reduced."

An aspect of Greek rationalism has also greatly influenced theological thought. The God of Greek philosophy, especially of the Stoics, was an embodiment of *apatheia*, detached intellectual contemplation void of any personality, power or movement. It is this static concept of God which later theologians attempted to assimilate with the living God of Scripture and which lies in the background of much of our theological rationalism. In time, as the rational began to predominate over the experiential and inexpressible, much of the truly devotional element was lost. The emphasis shifted from the personal to the impersonal, from living faith to faith as intellectual assent, from spirit to letter, from food to menus and from territories to charts. Man became smug and content with his formulas without becoming involved in spiritual reality. The end result is lethargy and spiritual death.

What a spectacle is often presented to us! We see people gathered in the hot desert sun. They are

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thirsty, they are dying from thirst. They have gathered around a well, a well full of cool, refreshing water. And what are these people doing? Are they drawing from the life-giving water? No, they are arguing about the shapes of the buckets!

*Rationalism and the Reformers*

Scholastic philosophy was an attempt to apply Greek rationalism to all aspects of Christian faith. Both Luther and Calvin, however, were keenly aware that there is no reality apart from the Spirit which always transcends rational thought. "Faith" for Luther had a different meaning than the one taught by the later Lutheran school. Faith makes man "one cake" *(eine Kuche)* with Christ, or holds him "as a ring holds a jewel." It is something that cannot be exhaustively understood by rational concepts; it is the center of the soul in which the union of man with God fulfills itself. It is the "mighty creative thing" in us which transforms us inwardly and brings us forth anew. In his *Preface to St. Paul's Epistle to the Romans* Luther says:

"Faith is not the human fancy and dream which some people mistake for faith. When such persons see that no amendment of the life and no good works follow, although they may hear and talk much about faith, they fall into error and declare that faith is not enough, but we must perform good works if we would be pious and attain salvation. In consequence of this, when they hear the gospel, they fall to work and frame for themselves by their own powers a notion in their hearts which says 'I believe.' This they then consider true faith. But as it is a human invention and notion, of which the heart in its depths finds but nothing, it accomplishes also nothing and no amendment of the life follows. But faith is a divine work in us, which transforms us anew from God, which crucifies the old Adam, makes us in heart, temper, disposition and in all our powers entirely different men, and brings with it the Holy Spirit. O, this faith is a living, busy, active, powerful thing. It is impossible that it should not be ceaselessly doing that which is good. But he who does not do such works is a man without faith. He gropes and casts about him to find faith and good works, not knowing what either is, and yet prattles and idly multiplies words about faith and good works."

Though far more reflective and systematic by temperament, Calvin also never failed to realize the inadequacy of the rational element alone. Commenting on the "principal and sovereign witness of the Holy Spirit," he writes in his *Institutes:*

"This experience is the consciousness of an attraction, a light, an influence, so strong, so efficacious and so sovereignly powerful, that carries its own conviction. This ca not come into being except throu a revelation from heaven. Faith not knowledge of an intellectual ki but a saving knowledge of God t Redeemer, a knowledge found upon the Word of God. Faith i firm and certain knowledge of Go good will, based on His free prom in Jesus Christ and revealed to o understanding and sealed in o hearts by the Holy Spirit. The tr felt by the faithful has the follo ing main features: It is an u shakable trust in God rather tha any intellectual grasp of Him, a it ends in a certainty whose swee ness can be felt and experience It gives a sense of peace at t thought of the Day of Judgme This trust is not a settled, stagna peace, but a sense of security the midst of battles. Faith prov stronger, however, than anguis storms and periods of darkness—t inner experience of God's mercy Christ resists all attacks. This fai is not a matter of 'moral conjectur but a matter of absolute certaint This does not mean any meddli in the incomprehensible will of Go it simply means accepting His Wo by affirming the certainty of wh has been revealed to us, namely t presence and consciousness of t Holy Spirit within us."

*(Continued on page*

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## QUOTES FROM THE FATHERS

We must be thankful and show our thankfulness for what we have received, whether much or little. For not to give Him thanks in all things—what is that but to blame Him in some degree? Man's folly too often dares to murmur against his Creator, not only in time of want but also in time of plenty, so that when something is not supplied he complains and when certain things are in abundance he is ungrateful.—LEO THE GREAT.

It is well to bear in mind that God in His wisdom only gives the grace of self-knowledge gradually; if He were to show us our true selves suddenly we should despair and lose all courage. But as we perceive and conquer the more glaring faults, His gracious light shows us our subtler, more hidden imperfections, and this spiritual process lasts through life.—JEAN NICOLAS GROU.

# Bringing Men to Christ

By REV. HAMILTON P. RANKIN

*"Andrew first findeth his own brother Simon, . . . and he brought him to Jesus."*

ANDREW, the first disciple to me into contact with Jesus, was a sciple of John the Baptist, Christ's rerunner. John had created no hall stir in the neighborhood of thabara, a town on the east bank the river Jordan, about the year D. 27. The appearance of this man rugged character and forthright eech had awakened great interest nong all classes of people. His ess, a garment made of camel's ir and fastened with a leathern rdle, suggested that he was a ophet. His burning message left doubt about it. The man had used a sensation in Judaea and ere were many rumors concerning m.

People came from all quarters to ar John. Taxgatherers, soldiers, e religious extremists of the day d the common people were among s audiences. He had a message r them all. The man spoke with wer, his words were full of fire d his message was vital. He oke plainly so that the simplest en could understand. He talked sin and repentance, of heaven and ll. He knew no compromise where was concerned. Men must re-nt, he declared, and show the ncerity of their contrition by a finite change in their mode of life. ne transformed life was to be the reparation for the One who was ming after Him to set up the king-m of God upon earth.

Many believed John's words and ere baptized. He became very pular, yet he claimed no honor r himself. He declared himself to merely a "voice . . . in the wilder-ss." He spoke of a greater One ho should come after him. In spite his plain speech he displayed a blime humility, and his words summed up the whole of the Bible teaching concerning humbleness of mind: "He must increase, but I must decrease." His one purpose was to bring men to Jesus Christ. He spoke of a new order, a subject that always holds attraction for young people.

Andrew, then a young man, a fisherman from Bethsaida near the Sea of Galilee, was among those who heard John. He was quickly captured by the personality and message of the man and became his disciple. To know John was to be led to Jesus. Andrew and a friend were among those who were with John when Jesus made His first public appearance at the beginning of His ministry. As Jesus approached the waiting group John cried, "Behold the Lamb of God!" Andrew "heard him speak, and . . . followed Jesus." This was the utmost purpose of John's life as it should be the purpose of the life of every man of God—to lead men from themselves to the Lord Jesus Christ. Andrew immediately acknowledged Christ as Master and, with his friend, accompanied Jesus to the place where He dwelt. The meeting made such an impression on the minds of these two young men that many years later they were able to record the exact time: two hours before midnight. Where did Jesus take His first disciples that night? In *Paradise Regained* Milton suggests that Jesus lived the out-of-door life:

> . . . whether on the hill
> Sometimes, anon in shady vale, each night
> Under the covert of some ancient oak,
> Or cedar, to defend Him from the dew,
> Or harbored in one cave . . .

No one knows where that fateful night was spent. But we do know that those hours in the company of the Master affected the whole of their lives. Andrew could never be the same man again. He went back to the Sea of Galilee, there to await the call to follow Jesus fully, a call which came a short time later. In that night interview in the place "where he dwelt" secrets were shared, as secrets are always shared when man meets his Saviour. Loyalties were established that were never to be broken. An allegiance was sworn that was to last throughout their lives. With the memory of that night still deeply impressed on his mind Andrew needed little persuasion when some time later he heard Jesus say "Follow me, and I will make you fishers of men." His response to the call of service was as immediate as his response to the call to conversion.

From that day Andrew quietly filled an important place in the circle of Christ's disciples, and although he was overshadowed by the dominant personality of his brother Simon Peter, he was expert in the greatest of all arts, that of personal soul-winning. The day he was converted he began to win others for Christ, and he began at home. "He first findeth his own brother Simon, and saith unto him, We have found . . . the Christ." Andrew had come into possession of the soul-winning secret. He had a passionate desire to link men to Jesus Christ, and he quickly revealed that he had all the qualities of successful soul-winning.

The three outstanding references to Andrew in the Scriptures show him introducing men to Christ. Each one is significant:

In the Gospel of John he is shown

working for Christ in the family circle. Witnessing for Christ in the home is not an easy matter but Andrew's success in winning Peter, who in turn was to win thousands for Christ, should be an inspiration and encouragement to all soul-winners. The Church of Jesus Christ must win souls at home before she will ever be able to win the lost across the seas.

In the well-known story of the feeding of the five thousand Andrew brought a boy to Jesus. The great wilderness meeting had been long in progress when it was realized that the people were hungry and weary. Andrew saw the boy with five loaves and two fishes and quickly brought him to Christ. The boy's yielded gift, blessed by the Lord Jesus, satisfied the needs of the multitude and the act became forever symbolic. Our gifts, when offered to Jesus, are never too small to bring great blessing to others.

The third reference to Andrew in the New Testament introduces the first international touch to the gospel story. A group of Greeks sought to see Jesus, and it was Andrew again who brought them to Him. Their cry, "Sir, we would see Jesus," was answered by one of Christ's most striking revelations to men. In His speaking of the grain of wheat which must die before it can spring up and reproduce its kind, Jesus laid down the principle that the way of life is through death, the way to honor through service, a truth which He perfectly illustrated by His own death.

This principle of life through death, so seemingly paradoxical and so faintly grasped by even the best of men, was revealed to those Greeks through the ministry of Andrew. Andrew is said to have later carried the gospel to the Greeks.

Andrew's story shows a progression in soul-winning which might well be followed by others in our day. Beginning at home, he reached out to the children and finally encompassed the whole world. Like Andrew, we are responsible for the souls of men who pass our way. Too many Christian workers are concerned about the souls of lost men outside the home and are not concerned about those of their own household. We are to do all within our power, by the help of the Holy Spirit, to give all men a chance to hear the true testimony of the saving grace of Jesus Christ.

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## God and the Inexpressible

*(Continued from page 4)*

Calvin never failed to emphasize that for those of genuine faith there is no doubt that God in a special way seals within their hearts the certainty of His grace, so that it shall be fully ratified within them.

*Contemporary Orthodoxy*

Today we find a strong tendency in modern orthodoxy to contain Christianity primarily within the rational and ideological. The reason for this may be twofold. On the one hand, it is a natural reaction against the excesses of some of the warmer, ecstatic groups. However, a more important, though less obvious, reason is the fear of partaking of any features of theological liberalism, which has developed a certain kind of experiential emphasis. That the liberal experiential emphasis has nothing to do with true evangelical experience is not always properly understood. Modern thought is basically empirical; experience in some form or other is regarded as indispensable in all fields of knowledge. In theology, ever since Schleiermacher shifted the emphasis from ideology to a feeling-experience, any experiential emphasis became to many orthodox persons associated with liberalism, to be rigidly avoided. But the opposition is an artificial one. The true choice does not lie between the rational and the empirical, ideology and experience, menus and food; both of these are indispensable to evangelical Christianity. The real issue lies between two types of food: the Spirit of God and the spirit of this world, between genuine food for the soul and poisonous food. Food of some sort man will inevitably have; menus will never be sufficient. And no matter how true and proper the menus are, if they are not followed by the food itself man will inevitably feed on something else, something destructive, for the soul can never remain in a vacuum. In most Christian circles we do not find a lack of menus; there is often, however, a great lack of food.

As Christ looks down on our thousands of churches caught in their traditions and observances how much true faith does He actually find there? Would He have to say again, as He said through the prophet Isaiah: "The calling of assemblies . . . your appointed feasts my soul hateth: they are a trouble unto me I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea when ye make many prayers, I will not hear."

Christianity is not just an ideology it is an experiential fellowship established between man and God, and every born-again Christian can in some measure partake of this heavenly gift. Underhill has expressed this beautifully: "O taste and see, our is an experimental science. We come to you not as thinkers, but as doers Leave your ignoble ease, your cleve prattle, your absurd attempts to solve the apparent contradictions of a whole too great for your useful little minds to grasp. The self resists the pull of spiritual gravitation, flees from the touch of eternity and the eternal seeks it and tracks it ruthlessly down. Man once conscious of God's love cannot evade it. For a time his separated spirit his disordered loves, may willfully frustrate the scheme of things, but he must be conquered in the end Love triumphs, and the purpose of God fulfills itself in the individual life."

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

DAVID R. ENLOW, Editor

## HOME

**ck of funds again postpones religious census:** A cut-ck in appropriations makes it impossible for the U. S. nsus Bureau to conduct the scheduled census of gious bodies in 1957, a bureau spokesman said recent- No funds were included in the 1957 budget for this rpose. Since the present law calls for such a census h ten years, the next regular one would be put off il 1967. Since funds were refused in 1946 and again s year, bureau officials consider the law requiring a nsus of religious bodies questionable.

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**iladelphia gospel program to lose spot:** Evangelicals Philadelphia are concerned because a weekday rning gospel program will be replaced by other pro-ms early next year. The hour-long Morning Cheer adcast, conducted for the past twenty-five years by stor George A. Palmer, has been advised that it will t be permitted to purchase time after the end of the ar by radio station WIBG. Unlike the situation in ne other areas, there is apparently no antireligious tive behind the station management's unpopular de-ion. A representative declared it to be the result of realignment of program scheduling to meet the anging pattern of radio listening." Sunday programs WIBG, almost exclusively religious all day with ny evangelical sponsors, are not affected by the cision, but the daily Pinebrook Praises program con-cted by Evangelist Percy B. Crawford will also lose daily half-hour spot.

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**n Commandments called vital to survival:** A Senate ncurrent resolution calling upon the United States perpetuate "renewed observance" of the Ten Com-ndments throughout the world was introduced by ns. Styles Bridges (R.-N. H.) and Earle C. Clement .-Ky.). As the "primary moral force" behind Chris-nity, Judaism and Islam, the Ten Commandments ould be reaffirmed by nations and by individuals as e "ethical code governing the lives of men," the resolu-n said.

## BROAD

**st German regime challenged on church stand:** An icial of the Evangelical Church in Germany (EKID) s challenged the Communist East German regime to te frankly whether it wants to be a totalitarian, anti-religious state or honestly desires "coexistence" with the church. Dr. Heinz Brunotte, president of the EKID chancellery and a leading member of the United Evangelical Lutheran Church in Germany (VELKD), said the church can live together with every form of state which grants it room and freedom for its work. "But," he stressed, "it cannot live in a state which makes an absolute claim to the souls of men, which denies the existence of God and which fights every religion as unscientific superstition."

## MISSIONS

**Missionaries scored for Red conquest of China:** Communist conquest of China was due in part to the "failure of missionaries to declare the fullness of the Christian gospel," a veteran missionary to China said. They were "more interested in bringing Western culture to China than in bringing it religion," according to Rev. Egbert W. Andrews. Mr. Andrews, a missionary in Taiwan (Formosa) for the Orthodox Presbyterian Church after serving it in China for nearly twenty years, spoke at the denomination's assembly in Littleton, Colo.

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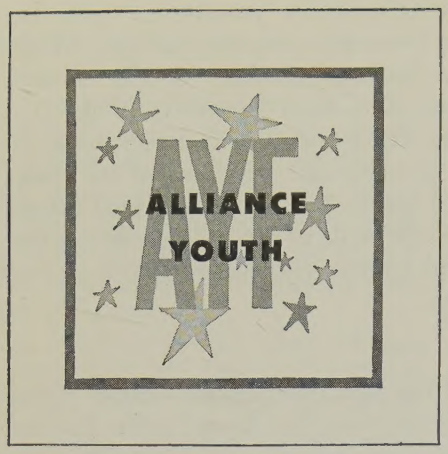
**Chinese evangelicals continue under pressure:** August 8 marked the first anniversary of the arrest and subsequent imprisonment of pastor and Mrs. Wang Ming Tao of the Christian Church in Peking. The charge against them was "opposition to the revolution." Wang Ming Tao was for thirty years one of China's outstanding preachers and is considered by many to be the spiritual leader of that segment of the Chinese church which has rejected Communism and remained true to the gospel. Following their arrest Wang Ming Tao and his wife were sentenced to fifteen years' hard labor. It has now been reported that Mrs. Wang died in solitary confinement. Meanwhile the same type of opposition is being aimed at the Little Flock group, the largest indigenous church group in China.

## THE PRESS

**Advertising campaign brings 25,000 inquiries:** More than 25,000 inquiries about the Churches of Christ have been received in Dallas, Tex., by Gospel Press since it was formed last November to conduct a national advertising campaign for the denomination. They were promoted by ads placed in such nationally and internationally circulated periodicals as *Coronet, Atlantic Monthly* and *Harper's.* More than 2,000 persons now are enrolled in a Bible correspondence course.

## PEOPLE

**Elected president of Gideons International:** P. J. Zondervan, of Grand Rapids, Mich., was elected president of Gideons International at the organization's fifty-seventh annual convention in Atlanta, Ga. D. J. DePree, of Zeeland, Mich., a former president, was chosen vice-president; Paul A. Westburg, of Wilmette, Ill., was named treasurer, and Axel P. Fredeen, of Seattle, Wash., chaplain.




ROBERT E. CUTBIRTH, Editor

# Let Him See What He's Eating

By RUTH E. CLARK, *Westfield, N. J.*

Jesus said "Ye are the light of the world," and Paul admonishes us to be careful of our walk and talk "in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Jesus spoke of lighting a candle and putting it under a bushel. Not only would it not be seen, but undoubtedly it would go out quickly because of the lack of oxygen.

But even on a candlestick, a lighted candle has to be handled with care. Have you ever tried to run with an unprotected, lighted candle? Almost impossible, isn't it? The force of the air as you run will put the candle out, unless you protect it with some sort of shield. A puff of the wind of adversity or criticism, ridicule or slander, can put out the light on your candle. Therefore you must take "the shield of faith." Whether we run, walk or sit still with our light, let it shine against the backdrop of its shield of faith in the Lord Jesus Christ.

In these modern days, candlelight is used mostly on the dinner table to provide a bit of atmosphere. Hasn't many a hostess had the experience of setting a lovely table, illuminated by candlelight for some special occasion, only to have some unappreciative man say, "Can't we have the lights on, so we can see what we're eating?"

What kind of light would she be apt to turn on under the circumstances? She could run for the flashlight kept for emergencies, which is powered by a battery (storing power, from a one-time contact with the source of power). Or she could get the car out and park it nearby so that the headlights would shine in the window. Car lights are operated by a larger battery which holds a larger amount of power, but eventually these lights would not burn as brightly as her original candle unless another contact was made with the source of power and the battery was charged. Or perhaps she could get a picture of the pretty table with the aid of a flash bulb. This light is also set off by batteries, but it gives a great spurt of brilliance, making the darkness a little more dense when the flash is over. (How true of flash-in-the-pan spirituality!)

Many young Christians follow these patterns. They have made contact with the source of power, our wonderful Lord, but have tried to run on the power they have stored in their batteries (small or large) from this one contact. I heard a little rhyme years ago:

"Some folks lean on the blessing
That ten years ago God sent.
But because of so much leaning,
That blessing is badly bent."

In the parable of the sower Jesus put it this way, "Some (seed) fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. . . . They . . . are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away."

By far the best light for the hostess to turn on would be the ordinary electric light which is run by constant contact with the source of power. Again, going to extremes would be impractical. The commercial photographer would turn on lights adding up to hundre perhaps even thousands, of watts order to equal the intensity of lumination of ordinary sunlig Throughout the ages, God has buked the world of sin and righteousness through the light sh abroad by yielded Christians, "ligh of varying degree, who trust c in Him as the source of power.

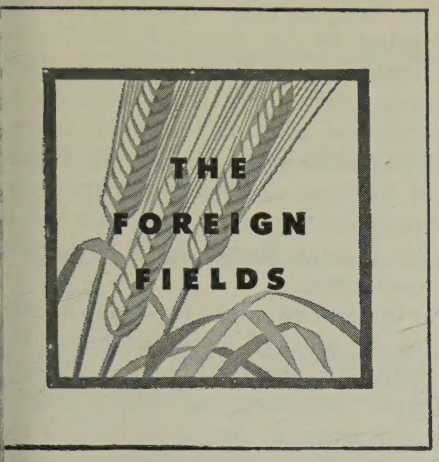
Undoubtedly our hostess wo just reach up and flip the sw which would turn on her dining ro light. In this fixture would be c or more of the most generally us sizes of lamps—forty, sixty or c hundred watts. These are the lig which when used separately or groups show us best "what we a eating." This world—"this crook and perverse nation, among wh (we) shine as lights"—can best s what it is "eating" when we shi in this way.

Going back to the parable of t sower, we find Jesus saying th "other (seed) fell into good grou and brought forth fruit, some hundredfold, some sixtyfold, so thirtyfold." And as our forty, si or one hundred watt lights, in or to remain bright, must be consta ly connected to the transformer means of lesser and higher volta wires, so our thirty-, sixty- or o hundredfold lives must be consta ly connected to God. Only throu prayer and the study of God's Wo can we be transformed into brig and shining lamps for Jesus Chri

Then, too, the Holy Spirit, t divine Searchlight, will keep t Christian's light clean, as in genui contrition he prays, "Search me, God, and know my heart: try m and know my thoughts: and s if there be any wicked way in m and lead me in the way everlastin

**Missionaries Safe in Cali**

A cable from Rev. Robert M. Searing the day following the dynamite explosion in Cali, Colombia, on August 7 stated that all the workers were well. Letters he wrote on August 8 and 10 give details of the situation and will appear in the WEEKLY later. Some damage was done to the bookstore, but no one of the Mission or church personnel was injured.




## A Reading Class at Onaago

By YVONNE HEIDEN, *New Guinea*

Onaago, a Kapauku village on the shore of Lake Tigi, is like Mount Zion, beautiful for situation. Back of the village is a low range of mountains rising on the left into a hill peak called Mount Deijai. Behind these mountains lie many unexplored valleys inhabited by unknown and unreached peoples.

The journey from Enarotali to Onaago requires about six and a half hours. The first hour and the last is possible to travel by boat, but the other four and a half hours must be spent on foot over the jungle trail. I had never visited this thickly populated portion of the Wissel Lakes region before. With the Bible school on vacation and our work sufficiently caught up to permit it, Miss Marion Doble and I took this opportunity to spend two and a half weeks with the adult believers in Onaago, teaching them how to read. Unless they can read the Word of God themselves their growth in grace is very slow.

Setting up our camp involved pitching the tent, blowing up our air mattresses upon which we unrolled our sleeping bags, and arranging the supplies. When this task was completed we were ready for life in this primitive village. Early in the morning we heard the pigs squealing as they ran from under the huts. Soon the people began to move away from the warmth of their open fires, and as we watched we were made to feel again that we are not merely living in a different land but that we have moved back centuries in time.

Naked little children hung on the crude fence constructed to keep pigs away from our tent. Women in grass skirts walked by carrying their tiny babies in net bags draped over the head and down the back. Some of the young children were carried astride the mother's neck in typical Kapauku style. Dark-skinned men wearing only a gourd squatted on their haunches about the camp. Soon the people were gathered and ready for the first reading lessons.

How discouraging it is to spend an hour going over and over the sounds as we point to the letters, "ka, ma, pa, da, wa, ta," and when we review them someone calls out "mu" when we point to "ka." The sounds they made were so confusing that by the end of the morning we were exhausted. Work of this kind requires much prayer, a burden for their need, endless patience and perseverance.

After a week and a half we began to see some encouraging progress. Some of the people were able to recognize all the strange letters and to read through the primer. At the end of two and a half weeks several of the twenty-five adults in the class were reading not only the primer but were through the first reader and could read portions from the Bible.

The high point in the last week was the communion service conducted by Mr. Catto, who had come for that purpose. The believers and their native teacher, Tomas, sat together on the dirt floor of their rough little chapel. Though the singing was discordant and off key, and the elements were the simple things we were able to obtain in this out of the way place, the Lord's presence was real. As I drank of the cup offered to me by a dark-skinned Kapauku I was reminded, and rejoiced at the thought, that whether it be to the wise and educated of civilized lands or to primitive people in far-off mountain fastnesses, the gospel we have to preach is still "the power of God unto salvation to every one that believeth."

## Youth Groups Aroused to Evangelize

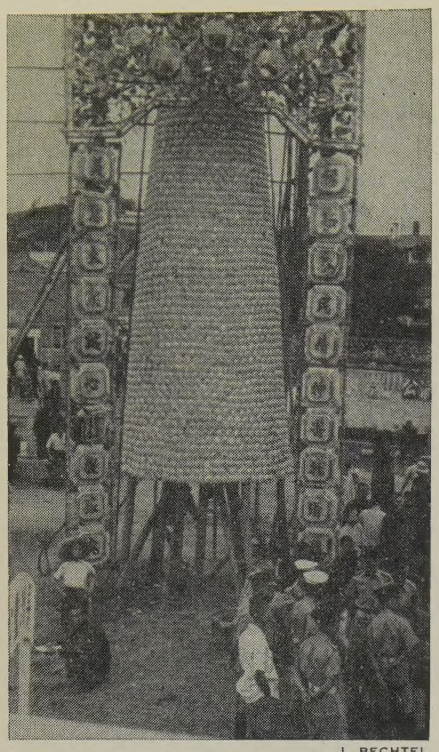
By REV. ANTHONY G. BOLLBACK, *Japan*

A Sunday school has been organized in each church connected with our work in Japan and in most of the churches there is also a youth fellowship group. But scarcely anyone in the churches seems to have realized the part they might have toward evangelizing the community.

Early this year Mr. Stumpf and I were invited by one of the smaller churches to conduct a seminar on youth and Sunday school work. Although we have been ready for this sort of work for the past two years, none of the churches were interested enough to have us come. The young people attending the classes sat speechless as they listened to ideas they had never imagined could be

*Miss Heiden teaching a reading class in New Guinea*

M. DOBLE



J. BECHTEL

*Hundreds of buns are built into towering cones during the festival of the "lonely ghosts" on Cheung Chau Island, Hong Kong*

used. When asked to present their problems for discussion they answered, "We don't know what to ask. There is so much to do, but we haven't done anything yet. First we must go to work." Sunday school attendance doubled the week after the classes were held. In seven other churches we found only one Sunday school teacher who could say definitely that one person in his class is a Christian.

These findings have stirred us and others to prayer and action. With only a little effort attendance can be tripled in a short time. To help keep alive a vision for winning the lost to Christ we are publishing a weekly paper called *Shidou Shishin* ("Teaching Tips"). Our goal is the transformation of ineffective Sunday schools and youth groups into forces for evangelism.

## Festival of "Lonely Ghosts"

By REV. JOHN BECHTEL, *Hong Kong*

Crossing the azure waters of the South China Sea to Cheung Chau ("Long Island") is always an interesting experience. Picturesque junks and myriads of sampans which operate as water taxis can be seen in every direction, giving a distinctly Oriental flavor to the scene.

A few months ago Rev. and Mrs. Robert Patterson, Mrs. Bechtel and I were on the ferry bound for Cheung Chau when we became aware that something unusual was taking place. Ordinarily when we go over to the Alliance Bible institute located on that island to teach we see only the usual tranquil happenings. That day as the ferry plowed its serpentine course through the multitude of colorful craft anchored in the sheltered bay, it was apparent that a spirit of festivity was in the air.

Cheung Chau, which is shaped like a dumbbell and is nine miles from Hong Kong, has a very interesting history. Its traditions have been handed down from antiquity. Long before this island was included in the treaty which made Hong Kong a crown colony under British control, it was a rendezvous for Chinese fisherfolk who for long have been steeped in idolatry and heathen superstition.

As the ferry approached the stone jetty we saw silk banners fluttering in the wind. They gave the harbor a gala appearance. On inquiry we learned that this was the first day of a festival which is observed annually for the salvation of lonely souls and the avoidance of calamity.

One of the high lights of this festival is the baking of hundreds of rolls or buns, which are piled up in towering cones over a bamboo framework. The climax takes place on the closing night, when at a given signal celebrants make a concerted attack upon the stacks of buns. Madly pushing and elbowing their way through the throngs, they grab as many rolls as their hands will hold. They think this will assure them merit and protection from the spirits. Throughout the five days of celebration faithful worshipers display their piety by abstaining from eating meat, and many restaurants offer only meatless dishes.

As part of the festivities a parade is staged and a Cantonese opera troupe performs in a large bamboo matshed. For those more religiously inclined, mammoth altars and immense images of the devil are constructed of colored paper, stretched over a bamboo framework.

Sincere mothers, seeking the best for their infants, dedicate their offspring to the King of the Nether Regions. Cradling them in their arms, they carry them beneath an extended foot of the devil image. Meanwhile hundreds of dollars worth of incense, candles and paper currency for the other world are fed to the hungry flames of a large iron incinerator.

In an attempt to appease the "lonely ghosts," in whose honor the festival is observed, paper clothing, paper furniture and other articles are burned in the hope that in the process the paper offerings might be transformed into reality in the next world and be utilized by the familial spirits, who are expected to show their appreciation by reciprocatory treatment of the faithful and thoughtful living.

Such glimpses of heathenism deepen the prayer burden upon our hearts and cause us to echo the words that A. B. Simpson was inspired to write many years ago:

*Lord, Thou hast given to me a trust,*
*A high and holy dispensation,*
*To tell the world, and tell I must,*
*The story of Thy great salvation.*
*Let me be faithful to my trust,*
*Telling the world the story,*
*Press on my heart the woe;*
*Put in my feet the go . . .*

*A child is carried under the extended foot of the image of the king of the devils to obtain blessing and ward off evil*

E. WHITNEY

## THE GROWING SUNDAY SCHOOL

### ıe Measure of the Sunday School

MAVIS ANDERSON, *National Sunday School Secretary, C.&M.A.*

ɔw, for the first time since their arrival in the United ates over sixty-five years ago, two of the nation's most iceless possessions are on exhibition in Washington, C. Visitors may look but they cannot get very close. thick glass door protected by an alarm system safe- ıards KG20 in its double bell jars and MB27 on its parate shelf in the air-conditioned vault.

What you see when you look through the door will epend on how much you know about these objects. ɔu may merely see dull looking metal or you may see iceless symbols of an era of mass merchandising un- eamed of when they were made back in the nineteenth ntury.

To these symbols you owe thanks for the fact that ɔu seldom get cheated when you buy a pound of ground ef or a yard of dress material, or perhaps a half ton roller bearings. MB27 and KG20 are copies of inter- tional weights and measures valued at approximately 3,000, but priceless since they are fundamental stand- ds of measurement basic to all activity in science, dustry and commerce. What confusion would result ithout them!

The Sunday school, too, needs a standard to serve as basic rule by which we may measure our work, check ı our activities and safeguard the ministry which is ır God-given responsibility.

The use of a standard is not new to Sunday school ɔrk. Over fifty years ago an interdenominational group dopted a ten-point standard which has been enlarged ıd improved upon ever since. Our own National Sun- ıy School Standard was prepared in the Home Depart- ent of the Society and tested on the field. It is made ɔ of twelve distinct features covering three main areas Sunday school work: *Leadership, Organization* and *utreach.*

The Standard sets forth a measure of efficiency to be tained in each phase of the operation of the school, ch as departmentalization, visitation, training, records, owth and so on. These features have been chosen to eet definite needs and they constitute a yardstick by ıich each school may discover its weak points and plan r further advance. It assures a well-balanced program, ovides a goal and gives incentive to the workers.

Arthur Flake is quoted as saying, "A good Sunday hool is not an accident. It must be built. In order to build a good Sunday school, three things are necessary: first, the essentials of a good Sunday school must be known; second, the plans for building a good Sunday school must be understood; and third, the specifications for building a good Sunday school must be faithfully followed."

The National Sunday School Standard as prepared and tested provides for you both the essentials of a good school and a clear plan to follow. The value of it will be evident in your school if you prayerfully follow the specifications. The results are up to you!

It isn't too difficult to find Sunday schools that operate without a plan. Many have been carrying on in the same old pattern for years and wonder why so little is accomplished. And yet there is no field so promising for evangelism as the Sunday school, and no Sunday school is too small to adopt the Standard as a pattern.

Although it is true that every school may build itself up by following the Standard, it will not be possible for many of you to reach the top immediately. But this is a principle that applies even in the life of a Christian. Every believer has a standard—the Lord Jesus Christ. We are to grow up unto Him who is our model. Day by day as we yield to Him we become more like Him. Likewise, step by step, the Sunday school can move toward its desired goal.

It should also be remembered that the attainment of this Standard is not an end in itself. It is intended as a means to an end, the building of bigger and better Sunday schools for the salvation of souls and a greater teaching ministry than we have ever known!

*For the complete outline of the Sunday School Standard write the National Sunday School Office, 260 West 44th Street, New York 36, N. Y.*

### How Can You Help the Sunday School?

If you are pupil or teacher in the class, be prompt and diligent in attendance.

Look over the lesson and be sure you get something out of studying it before you go to class. If there are younger members in the family, encourage them to study.

Let it be known in the church that you are a booster for the Sunday school.

Invite some boy or girl who does not go to any Sunday school to attend with you. Aim for whole families.

Pray over the matter of Sunday school and your own Christian witness in the community.

Make use of post cards, folders, Christian tracts and other literature to help in the program.

Give generously. Every offering to the Sunday school is a means of propagating the gospel.—*Adapted from* OUR YOUNG PEOPLE.

*Out of the Sunday schools come 95 per cent of the preachers, 85 per cent of the church converts, 95 per per cent of the church workers and 75 per cent of the new churches; parents and pastors receive 90 per cent returns from less than a 10 per cent investment in time and energy.*—THE SUNDAY SCHOOL JOURNAL.

### To the Fields

*Rev. and Mrs. Karl H. Kose* and children, Roger, Kevin and Rebecca, sailed from New York on August 11 for India. The Koses are returning for their second term in the Gujarat area. They are members of the C. & M. A. church in Flushing, Ohio.

*Rev. and Mrs. Francis J. McKinney* and children, Francis, Jr., and Laura, left New Orleans on August 10 for French West Africa. They are returning for their sixth term and will be stationed at Sangha among the Habbe people. The McKinneys are members of the Locust Street Church in Akron, Ohio. Their older children are remaining in this country.

*Evelyn Rychner*
*Ecuador*

*Dorothy Brant*
*Indonesia*

*Miss Evelyn M. Rychner* left the States on August 10 for Ecuador. She is returning to the field for her second term and will engage in evangelistic and children's work. Miss Rychner comes from Little Falls, Minn.

*Rev. and Mrs. R. G. Riggenbach* and son, Terry, and *Miss Dorothy Brant* left New York August 14 for Indonesia.

Both the Riggenbachs and Miss Brant are graduates of St. Paul Bible Institute. The Riggenbachs have served in the Dessie Scott Children's Home, in Pine Ridge, Ky., since 1952. Mrs. Riggenbach is the daughter of Mrs. O. G. Schlatter, missionary to India. Miss Brant has been employed at Headquarters in New York. She is a member of the C. & M. A. Church in Superior, Wisc.

### On Furlough

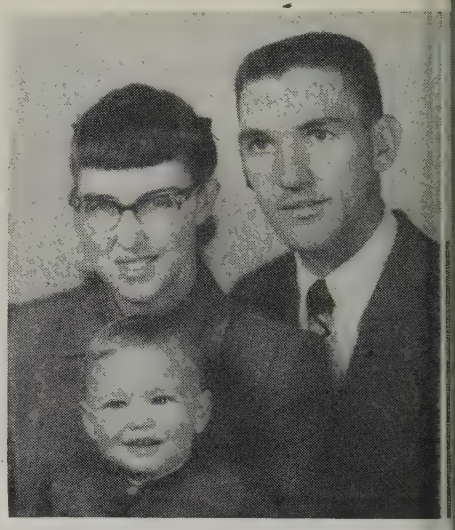
*Rev. and Mrs. D. O. Ward* arrived in New York by plane from Jordan August 12. The Wards began their ministry in 1925 and 1922 respectively, and have just completed their fourth term. They have been working in Amman.

*Rev. and Mrs. Karl H. Kose and children, India*

*Rev. and Mrs. Herbert A. Jackson* arrived in New York on August 12 from Indo-China. The Jacksons have just completed their fifth term of service among the Tribes of Viet Nam, having first gone to the field in 1920.

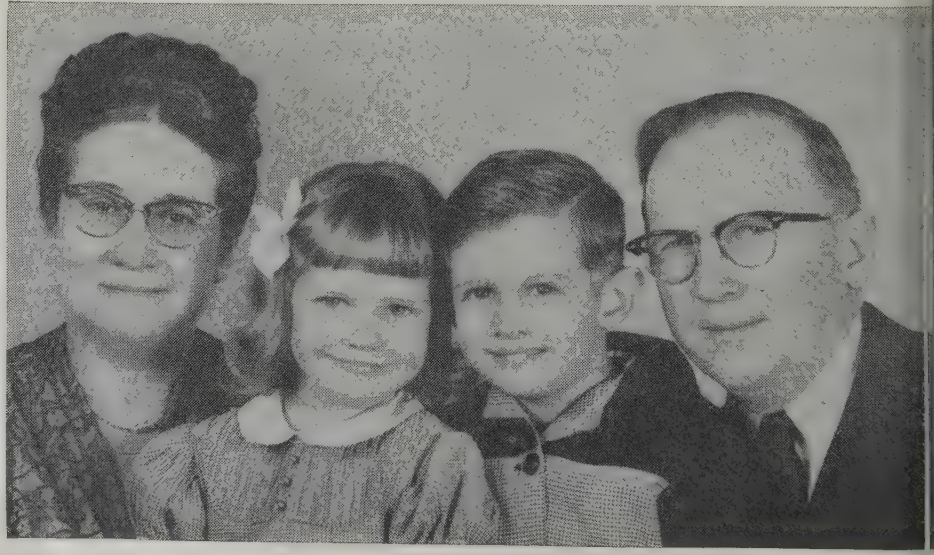
*Rev. C. B. LeFevre* arrived in New York on August 14 from Chile, S. A. Mr. LeFevre first went to the field in 1916. He was stationed at Ancud during his last term.

*Rev. and Mrs. Gordon L. Diehl* and children, Barbara, John and Janice, arrived in New York from French West Africa on August 20. The Diehls have just completed their first term of service in the Ivory Coast, having first gone to the field in 1951. They will live in Mountain Lake, Minn.



*Rev. and Mrs. R. G. Riggenbach and son*
*Indonesia*

*Rev. and Mrs. Francis J. McKinney and children, French West Africa*



## Sunday

ILY READING—1 Corinthians 1:18-31.
ILY TEXT—*"Of him are ye in Christ sus, who of God is made unto us . . . nctification"* (verse 30).

Are you missing what belongs to u? He has promised to sanctify you. e has promised sanctification for you coming to you Himself and being ade of God to you sanctification. Jesus my sanctification. Having Him, I ve obedience, rest, patience and erything I need. He is alive forever- ore. If you have Him, nothing can against you. Your temptations will t be against you; your bad temper ll not be against you; your hard e, your circumstances, even the devil mself will not be against you. Every ne he comes to attack you, it will ly root you deeper in Christ. You ll become a coward at the thought being alone; you will be thrown Jesus every time a trouble assails u. All things henceforth will work gether for good to your own soul. nce God is for you, nothing can be ainst you.—A. B. SIMPSON.

## Monday

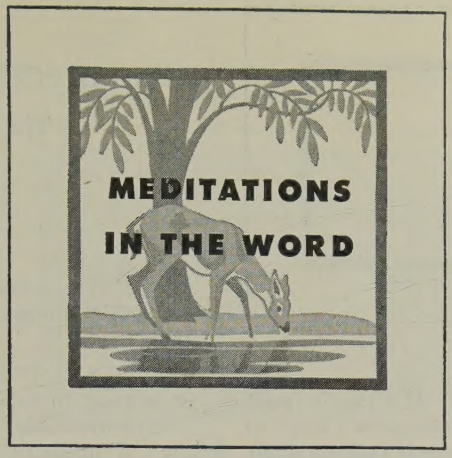
ILY READING—Psalm 61.
ILY TEXT—*"From the end of the rth will I cry unto thee, when my art is overwhelmed: lead me to the ck that is higher than I"* (verse 2).

A few years ago some travelers were urneying in the vicinity of the renees. Terrific storms are common that region and these travelers were armed by the sudden appearance of ge masses of clouds in the angry y, betokening the approach of no dinary tempest. While viewing these nens with the sensations of terror, a arp voice broke upon their ears, outing, "To the rock! to the rock!" ooking round, they saw the speaker, French peasant, pointing to a mass rock nearby which overhung the ad and offered them a place of elter. They hastened to this friendly ve. Just as they reached it, the under boomed athwart the sky, the in poured down in torrents and the orm came rushing from the hills, veeping everything from its path. ecurely placed beneath the shelter of eir friendly rock, our travelers, though embling at what they saw and heard, caped the danger.—ERWIN HOUSE.

## Tuesday

ILY READING—Hebrews 13:1-14.
ILY TEXT—*"I will never leave thee"* erse 5).

In the Book of Daniel a story is told three men who, at the command of e king, were thrown into a fiery rnace. Curiously, though trouble was ken to give us their names, we are t told that they saw the One like to the Son of God who was with em, insuring their protection and de- erance, and who was plainly visible




Compiled by EDITH M. BEYERLE

to the lookers-on at the terrible drama. Though Christ says He is always with those who love Him and try to serve Him. He does not say that they always will feel or realize His presence. Yet, realized or not, His promise stands, that He is nearer than our own breathing. Touched with a feeling of our infirmities, tempted in all points as we are, He knows just how to help us.—WAR CRY.

## Wednesday

DAILY READING—Matthew 28:9-20.
DAILY TEXT—*"Lo, I am with you alway"* (verse 20).

*Out where the loneliness presses around me,*
*Looking on sights that are sordid and drear;*
*Strangely abiding, yet surely God called me—*
*Why do I wonder if Jesus is near?*

*Strangeness of living, strangeness of people,*
*Have I not come with a gospel of cheer?*
*Why is my heart then depressed with its burdens?*
*Isn't my Comrade, my Jesus, out here?*

*Father, forgive me my failure in serving,*
*Heartache, depression, regrets disappear.*
*Born of the cross, a new courage infills me,*
*Jesus—my Victory—my life is here.*
—SELECTED.

## Thursday

DAILY READING—2 Peter 3:10-18.
DAILY TEXT—*"Grow in grace"* (verse 18).

We enter into the experience of the new birth by a direct act of God. . . . But that is only the beginning of things. It is not in accord with the divine order that we should remain in this state of spiritual infancy (1 Cor. 3:1, 2), but that we should move on by definite progressive stages to a state of intelligent and responsible maturity and sonship in our spiritual experience. As we persistently coöperate with the divine laws for the new man in Christ Jesus by conscious, implicit and continuous obedience, our lives will slowly but surely progress toward that end. The injunction to "grow in grace, and . . . knowledge," will only be possible through distinct and deliberate obedience to the new light that comes to us through the application of the Word of God to our hearts by the Spirit of God. The new birth is the foundation. We have to form the new mind which is the mind of Christ by deliberate construction. It is slowly built up by a process of constant obediences to the revelation given by the Holy Spirit. —SPIRITUAL LIFE.

## Friday

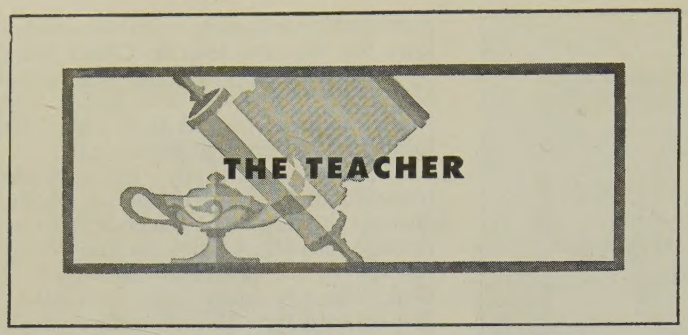
DAILY READING—Jeremiah 15:15-21.
DAILY TEXT—*"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts"* (verse 16).

From the context we find at least two things that caused the prophet to thoroughly love the Word of God: first, persecution (v. 15) and secondly, the fact that he "sat alone" (v. 17), apart with God, doubtless meditating and praying. The Word, not man's commands, had become his spiritual diet. Man may eat and drink physically of all the rich dainties which the world can afford, but in the course of only seven years it is completely forgotten in nature's process of change. Gone! Forgotten! Not so with God's heavenly diet, the Bible! It enriches the soul which knows no decay, but contrariwise, if properly nourished by an assimilation of and obedience to that Word's admonition, doctrine, comfort and warning, goes on to perfection and a likeness to its divine Author, which fits it for its eternal home with Him.—PAMEII.

## Saturday

DAILY READING—1 Peter 1:13-25.
DAILY TEXT—*"Be ye holy"* (verse 15).

Holiness is a life, the maturity of which is a constant unfolding of new sufficiencies for each life situation. It is the blending of the Spirit of power, the Spirit of prayer, the Spirit of purity, the Spirit of sacrifice and the Spirit of love into beautiful intimacy with human personality. It is this quality of character and life which serves to establish the doctrine of holiness as a vital necessity, not only for victorious Christian living but also for an effective ministry in the winning of souls. A church is never powerful unless she can produce her witnesses. The men, women and young people to whom we minister must become the living incarnation of the precious truths of the gospel. We must be able to demonstrate to the world, through living samples, the power and blessing of a holy life.—THE BANNER.




By DON J. KENYON

# SUNDAY SCHOOL LESSON—SEPTEMBER 9, 1956

## The Source of Human Conflicts

James 3:4, 5; 4:1-12

GOLDEN TEXT

*"Follow peace with all men, and holiness, without which no man shall see the Lord"*—HEBREWS 12:14.

BACKGROUND AND LESSON ORIENTATION

Jesus taught: As a man speaketh so is he. If a man's heart is pure his speech will be pure. James interprets Christ to his brethren. He tells them that their speech betrays their inward divisiveness. The presence of the bitter waters denies there being the possibility of any sweet waters within. James shrewdly pushes the reader back inside himself for the cause. God's wisdom comes from above but man's wisdom comes from inside himself, from the world, from hell. A glimpse at the Epistle of James shows it to be a book indicative of conflict—conflict of the bitter and intense sort. James does not shrink from the distasteful job of exposing it. He writes as a crusader for the righteousness and holiness of God. He has the pen of a ready writer. It is dipped in the ink of judgment but tempered with the spirit of love.

CONTEXTUAL CONSIDERATIONS

It is easy to assume the office of a teacher; students are always available. Israel was a teaching nation, ordained to such a ministry from her birth. They had clung to the procedure but had failed in the maintenance of the right content and the right spirit. The Jews carried their teaching ministry to the Gentiles. The Gentiles were apt pupils. They learned to blaspheme God because of the inconsistency between the teacher and his ethics. Now James warns the first century Jew of being wary in adding the teachings of Christ to his curriculum. There is the ever-present danger of teaching one thing and being another (3:2). This introduces the theme of the "tongue," the organ of teaching. James shows that the teachable man (implied by the word "meekness," v. 13) is the best teacher of others.

SIMPLIFIED OUTLINE

1. *The need for discipline*—James 3:4, 5.

2. *The absence of discipline*—James 4:1-6.

3. *The development of discipline*—James 4:7-12.

KEY WORD ANALYSIS

(1) "The governor listeth"—*he orme tou euthuontes* (3:4). The word "impulse" is a better translation here, implying a violent motion. It indicates the necessity of a strong countermotion on the rudder to compensate for the wrenching of the wave. Controlling the tongue demands a power stronger than the tongue.

(2) "Resist"—*antistete* (4:7). James uses the same word that Luke uses in Acts 18:6 of resistance against the preaching of the missionaries. If we would resist the devil like we once resisted the gospel it would serve us well.

(3) "Humble yourselves"—*tapeinothete* (4:10). The verb has the sense of assigning to a lower rank, abasing. The voice of the verb suggests that it must be our own volitional act. True humility is volitional inward abasement.

COMMENTARY ON THE PRINTED TEXT

1. *The need for discipline* (James 3:4, 5).

James was a man of rich experience. He knew people, especially his own people. Perhaps his keen understanding of others had been developed by his being scrupulously honest with himself. He showed evidence of being utterly guileless. His brother in the flesh was Jesus of Nazareth. Perhaps that had a great deal to do with it. It would not be easy to live in the same house with the Son of God. Not one word uttered in unbridled passion fell from His sinless lips.

James had also observed the vain attempt of man to harness and control animal passion. He had seen man's attempt to control the elements. He had seen that it takes a strong arm and a steady will to control the great forces of nature. Thus he assigns to the tongue an awesome power. It is the channel of all the expression of the unbridled passions of undisciplined men.

2. *The absence of discipline* (James 4:1-6).

Chapter 4 is a timeless masterpiece of inspired psychoanalysis. Here God's servant lays bare the secret of human frustration.

(1) Human conflict always has an inward cause. Our battles and problems are not people, politics or poverty. Our ills lie within us and are only aggravated and exposed by the outward occasion. (2) Man's acts of violence, his emotional tantrums, are compensations for unfulfilled desires (v. 2). (3) Our prayers are all too often for selfish purposes or reserved exclusively for emergencies; therefore God ignores us. This throws us upon our own resources which for most of us is a tragedy. (4) Our divided objectives amount to a show of godliness devoid of divine power. We love passionately that which God has decreed for ultimate destruction; therefore we threaten to sabotage our souls by selling out to that which God hates (vv. 4,5). (5) We exalt ourselves above our brethren and subordinate the things which God wants us to exalt. Instead of being able to claim God's pledge to fight for us, we find Him fighting against us (v. 6).

3. *The development of discipline* (James 4:7-12).

Now follows a series of exhortations which, if followed, will make that which is wrong right: (1) Submit to the will and objectives of God. (2) Stand against the devil instead of coöperating with him. The devil, who is used to coöperation, will flee from resistance. (3) Take definite steps toward God. (4) Confess sin and be cleansed from it in the blood of Christ. (5) Expose and forsake the duplicity of the inward man. (6) Renounce a careless and superficial attitude toward the seriousness of life. (7) Evaluate yourself for what you really are. You are fooling no one but yourself. (8) Stop slandering and criticizing your brother. God holds the office of executive and judge in the affairs of men.

HELPFUL HINTS FOR LESSON PREPARATION

(1) Let the heart of your lesson center in 4:1-6. Thus the "tongue" portion (3:4,5) can illustrate. The call to repentance can climax your presentation. (2) A lesson of this type takes extensive and careful preparation. There are many tempting side issues to be avoided. Most teaching fails by letting a side issue predominate the time for the lesson. Plan your lesson carefully, allotting time for each point.

# Missionary Treasury

★ ★ ★ ★

July, 1956

eneral Fund ..... $210,055.83
esignated Specials ..... 32,575.92

ifts for the month of July are covered y our receipts Nos. 9381 to 10861 and 30 to 728. If you failed to receive a eceipt for your contributions, please com- unicate with our auditors, Messrs. Lam- rides & Lambrides, 220 West 42nd treet, New York, New York.

All contributions should be designated nd addressed to the Treasurer, The Chris- an and Missionary Alliance, 260 West 4th Street, New York 36, New York.

Bernard S. King
*Treasurer.*

*Vhen you have nothing left but God, ıen for the first time you become ware that God is enough.*

# Local Conventions

★ ★ ★ ★

**September 2-9**

*issionary conventions with up-to-date re- orts given by missionaries on furlough, ill be held in the cities listed below dur- g this week. Readers in these cities who ish further information concerning the ace of meeting and speakers may write the office of the Home Secretary, 260 est 44th Street, New York 36, N. Y.*

**ew England District**

oulton, Me. .....September 5-9

**orthwestern District**

ittle Lake, Minn. .....September 2-5
awley, Minn. .....September 6-9
right, Minn. .....September 6-9
uluth, Minn. .....September 2-9
elena, Mont. .....September 2-4
hite Sulphur Springs, Mont. .....September 5-9
onan, Mont. .....September 2-4
lee, Mont. .....September 5, 6
ego, Mont. .....September 7-9
perior, Wisc. .....September 2-9
(Hope Chapel) .....September 2-5
ble, Wisc. .....September 2-4
adge, Wisc. .....September 5, 6
ooner, Wisc. .....September 7-9

**estern District**

aterloo, Ia. .....September 2
s Moines, Ia.
(Highland Hills) .....September 4-6
(Norwoodville) .....September 4, 5
wton, Ia. .....September 5-9
rimer, Ia. (Deer Creek) September 4-6
tumwa, Ia. .....September 6-9
one, Ia. .....September 5-9
(Bethel) .....September 6-9

*He lives, He lives, Christ Jesus lives today!*
*He walks with me and talks with me along life's narrow way.*
*He lives, He lives, salvation to impart!*
*You ask me how I know He lives?*
*He lives within my heart.*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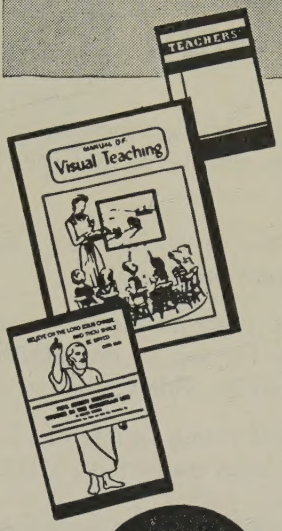


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# Encouraging Victories in Viet Nam Tribes

TRIBESPEOPLE in Viet Nam are showing increasing interest in the gospel. Converts are bold in their testimony and the missionaries are penetrating deeper into regions yet unevangelized.

- At the intertribal conference in Banméthuot, the Tribes Church was organized and five workers were ordained.
- More than 360 enthusiastic young people assembled at Dalat for a youth conference. While there they formed an organization to help them keep in contact as they bear witness in widely separated parts of the country.
- Weekly services for the Jarai young people of Pleiku have been started. Of those attending, five have been converted. They are zealously witnessing in their respective villages.
- A Vietnamese pastor is now ministering in the refugee village of Tung Nghia. Ten thousand Reglais are being brought by the government from the mountains to be resettled in the Nhatrang area. A Vietnamese missionary is to be appointed for work among them.
- When people from the Tring and Reglai tribes came to Dalat for rice and clothing donated by American relief agencies, hundreds of them had their initial contact with the gospel. A sorcerer and his two wives were among those who responded openly to the messages.
- A wicked chief in the Dran district accepted the Lord as Saviour after an unusual dream by which he was deeply impressed.
- Missionaries and national workers visited seventeen Noup villages which had never been entered before by messengers of the gospel.
- The entire New Testament has been translated into the Koho language and the printing of some books has been started by The British and Foreign Bible Society. The Gospel of Luke and The Acts are also in process of publication in Raday.

Taking courage from these victories which the Lord has given them, the church and the Mission in the tribes field of Viet Nam are undertaking the tasks of the current year in confidence that it is God's purpose to cause them to triumph in His name.

THE CHRISTIAN AND MISSIONARY ALLIANCE
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